TRADITIONAL MARTINIST ORDER

FIRST DEGREE

INTRODUCTORY RITUAL

"It is not the head which is necessary to advance in Truth; it is the heart."

© 2013 Supreme Heptad of the Traditional Martinist Order

MARTINIST LIGHT

Martinès de Pasqually
(1710? – 1774)

If Martinism is linked to Louis-Claude de Saint-Martin (1743-1803), it borrows from the doctrine of Martinès de Pasqually who is considered to be San-Martin's *"first instructor."* We know little about the life of Pasqually, except that he was born in Grenoble in 1710, of a Spanish-born father and a French mother. An Initiate of the French Masonry, he founded, in 1762, the Ordre des Élus-Cohen a system of high Masonic degrees and three traditional degrees (Apprentice, Fellow Craft and Master). Founded in Bordeaux, this Order spread throughout France and gave birth to Lodges in several major cities, including Paris. Martinès de Pasqually went through transition in Haiti, in route to Santo Domingo, on September 24, 1774.

The fundamental doctrine of the Ordre des Élus-Cohen was founded on the *reintegration of beings* a theme explored by Martinès de Pasqually in a book whose full title is *Treatise on the Reintegration of Beings into Their Original Estate, Virtues and Powers Both Spiritual and Divine.* His theory is that the whole of Creation is populated by beings that, through their behavior, have distanced themselves from the Creator and continue to remain more or less distant from their source. We are included among these beings. If we live on Earth, it is because we have chosen to live in exile. Our mission is to recover the divine state that was ours before the Fall. To achieve this, we must work at our reintegration by appealing to spiritual entities that are in the invisible world, including angels, through theurgic rites designed for this purpose.

Louis-Claude de Saint-Martin chose a military career, because it allowed him the time that he needed to focus on his spiritual studies. While he was stationed in Bordeaux, one of his officer friends, who was a member of the Ordre des Élus-Cohen, introduced him to Martinès de Pasqually. Thus Saint-Martin was admitted into the Order and reached the highest degree of *Réau-Croix.* However, Saint-Martin did not like the theurgic practices because he thought that they could be dangerous and was not convinced of their necessity. After the transition of Martinès de Pasqually, Louis-Claude de Saint-Martin departed from the teachings of Pasqually and choose an introspective approach, making Martinism the *way of the heart,* while retaining much of the doctrine concerning the reintegration of beings, which he addresses in several of his works.

© 2014 Supreme Heptad of the Traditional Martinist Order

FIRST DEGREE INTRODUCTORY RITUAL

Dear Supplicant,

I greet you before the Luminaries of the Traditional Martinist Order!

As you know, the Traditional Martinist Order has its roots in the philosophy and teachings of Louis-Claude de Saint-Martin, also identified as the Unknown Philosopher; who was in turn inspired by the doctrines of Martinès de Pasqually founder of the Ordre des Élus Cohen and Jacob Boehme, the author of illuminating books on Christian theosophy. We will return in detail to the history of Martinism and see how it has evolved over time. For now, we wish to draw your attention to the fact that the Martinist Tradition attaches great importance to Initiation, which is why the TMO is defined as a traditional esoteric organization.

The Martinist teachings are divided into three degrees, each degree containing 22 monographs that you will receive at the rate of four per month. This means that it will take you approximately 16 months to receive the complete *written* Tradition perpetuated by our Order. In addition to the mystical work that you conduct in your Oratory; it is ideal to also affiliate with a Heptad or Atelier in order to benefit from a ritualistic framework that promotes deeper understanding of the teachings. In addition, in a Heptad or Atelier, you will participate in discussions among your Martinist brothers and sisters, which will help you to integrate the knowledge being transmitted. Similarly, you will participate in mystical experiments that may only take place in a Temple setting. Most importantly, you will receive your degree Initiations from officers of the TMO in the company of other Martinists.

If you have chosen to study the Martinist teachings at home, you may still benefit from the initiatory aspect of the Martinist Tradition. At the beginning of each degree, you will have the opportunity to perform an introductory ritual designed to help you prepare internally for the degree that you are about to study. This ritual is not dogmatic or theurgic. Its purpose is to awaken the consciousness of your soul and bring your entire being into resonance with the Martinist Égrégore. Although these rituals are not mandatory, we do recommend that you participate in them as you are sure to receive a particular spiritual impulse.

© 2014 Supreme Heptad of the Traditional Martinist Order

GENERAL INSTRUCTIONS

You are advised to read the first part of this discourse before attempting the ritual so that you may become familiar with the arrangements you will need to make in your home. However, do not read the other parts until your Oratory (the room where you will have your periods of Martinist study) is properly prepared and you are alone and ready to perform the ritual.

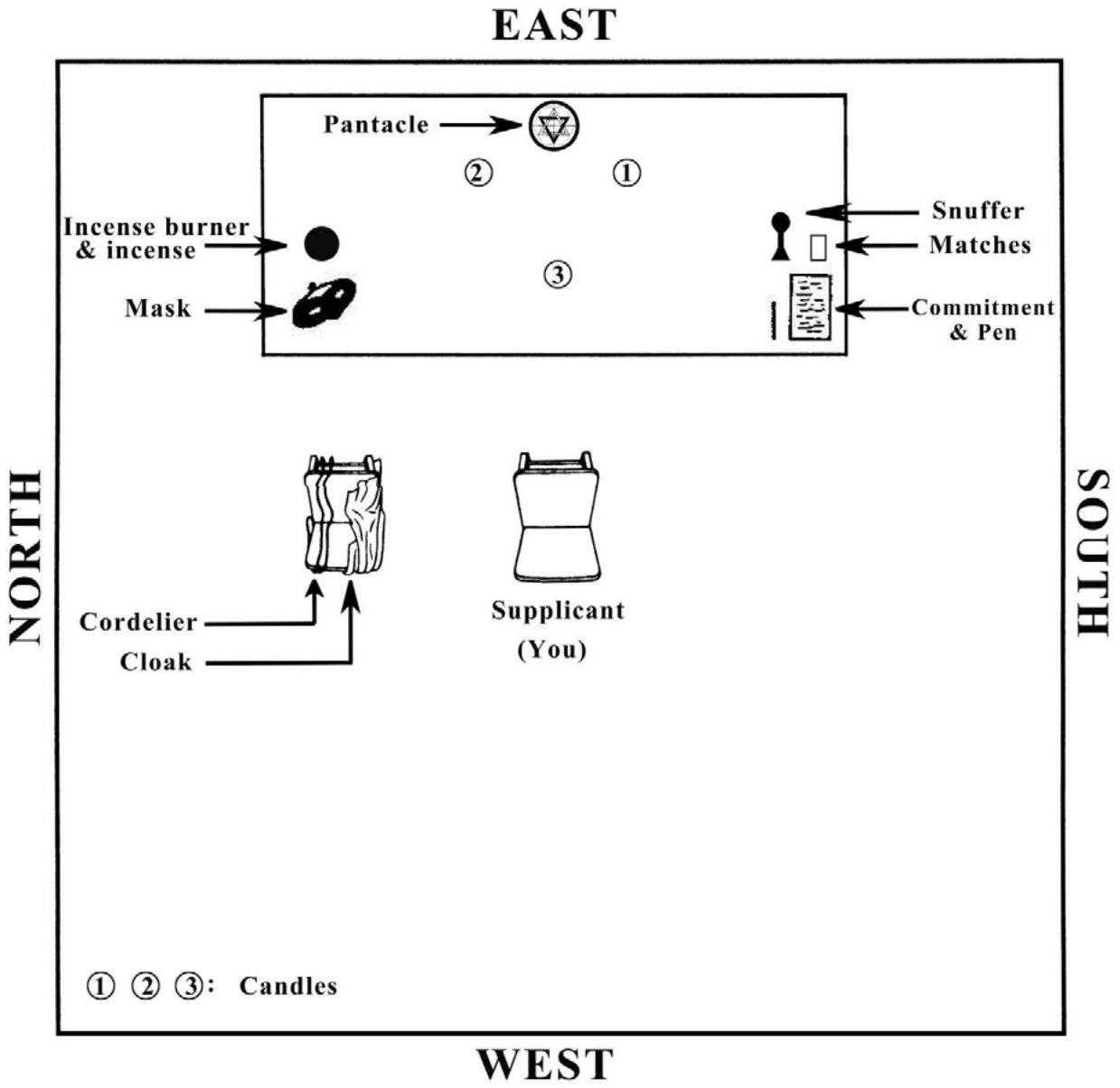
Below are the accouterments that you will need for this ritual. Please refer to the diagram on page 4 for their proper placement:

- One small table of standard height (any design but not less than about 60 centimeters (24 inches), placed against a wall facing east, if possible.
- Three white wax candles, approximately 20–30 centimeters (8–12 inches) long, placed in candlesticks, forming a triangle.
- A box of matches.
- A candle snuffer.
- Incense and an incense burner.
- One inexpensive black mask just large enough to cover the forehead and go around the eyes, and nose.
- A copy of the Oath of Obligation that you will find on page 11.
- A pen.
- A chair facing the table where you will sit.
- A chair placed next to your chair where you will place a black Cordelier and a piece of white fabric, large enough to serve as a cloak.
- The image of the pentacle, placed in the center of the table, close to the East.

On the day that you are to perform this ritual, prepare the room as shown in the diagram, and proceed when you are certain that you will not be disturbed.

© 2014 Supreme Heptad of the Traditional Martinist Order

ROOM ARRANGEMENT



© 2014 Supreme Heptad of the Traditional Martinist Order

RITUAL

Your Oratory being duly prepared, begin by burning some incense. Sit back, close your eyes, and relax by taking several deep breaths. Then meditate for a moment on the importance of the ritual you are about to perform. When you feel ready, rise and begin the ritual, imagining that it is a Master of the degree that is initiating you.

Master: *Supplicant, I greet you before the Luminaries of the Traditional Martinist Order!*

First, I wish to welcome you as a Martinist. You have been led here by your heart and soul; and because you were ready to be admitted. I have no doubt that you will find your place among your brothers and sisters now; and yet, know that the path you are about to follow will require your trust, patience and perseverance. Indeed knowledge of the Mysteries always reveals itself to those who are worthy and who are prepared to receive it.

As part of your Martinist quest, the work that you will accomplish in your Oratory will always be placed under the auspices of the Grand Architect of the Universe: that is, the Wisdom, Strength and Beauty radiating through all Creation. I ask you therefore to demonstrate the Trinity of Light on the altar, in accordance with our tradition.

Supplicant: (Light the three candles in the order shown in the diagram, saying "Wisdom" while lighting the first candle; "*Strength*" while lighting the second candle; and "*Beauty"* while lighting the third candle. Having done so, sit back, and meditate a few moments on the meaning that you give to the Trinity of Light at this stage of your Martinist studies. When you are ready, rise and continue reading this ritual, always imagining that it is the Master of the degree who is conferring the Initiation).

Master: *Supplicant, before continuing this ritual, as is our custom, you must make a commitment to our Order. Take the sheet of paper that is upon the altar, place your left hand over your heart, and read the text carefully. After completing this ritual, you must sign this pledge and send it to the Grand Master of the Traditional Martinist Order.*

Supplicant: (Place your left hand over your heart, read aloud your commitment, then return the paper to its place on the altar. Then lower your hand and continue the ritual.)

© 2014 Supreme Heptad of the Traditional Martinist Order

Master: *Because you have made a commitment to respect the rules of the Traditional Martinist Order and to study the teachings with zeal, I will now entrust to you what you should know before being officially admitted to the first degree of our Order.*

Martinists have a great interest in symbols. Among them, there are three which are of fundamental importance because they represent the ethical and spiritual ideal that animates all those who walk the Martinist path. They are the mask, the cloak and the cordelier.

First, the mask: it symbolizes impersonality in that it hides the identity of the wearer and makes each of us an unknown amoung other unknowns. It also represents the fact that each Martinist is facing one's self while on the spiritual journey and that we are each responsible for our own thoughts, words and actions.

Now, take the mask that is on the altar, and put it on. Then sit down, and allow yourself to be permeated with its symbolism.

Supplicant: (Do what is asked of you. After about a minute, remove the mask and return it to the altar, then continue the ritual.)

Master: *Next, the cloak: In Martinism, the cloak represents the isolation that is necessary to the study of the Mysteries, and the idea of introspection. It is also a symbol of the protection that the Creator confers on those who live in harmony with Divine laws.*

Now take the piece of fabric that is on the chair, and place it over your shoulders like a cloak. Then sit down and allow yourself to be permeated with its symbolism.

Supplicant: (Do what is asked of you. After about a minute, remove the cloak and return it to the chair, then continue the ritual.)

Master: *Finally, the Cordelier: It symbolizes above all the spiritual bond that unites every Martinist with the Masters of the past, and also to all our brothers and sisters of the Order. In view of the quest that you are undertaking, the cordelier also represents the covenant that you must seal with the Creator through your studies, your meditations and your prayers.*

© 2014 Supreme Heptad of the Traditional Martinist Order

Master: *Now, take the cordelier and tie it around your waist, placing the knot on your left. Then sit down, and allow yourself to be permeated with its symbolism.*

Supplicant: (Do what is asked of you. After about a minute, remove the cordelier and return it to the chair, then continue the ritual.)

Master: *Supplicant, you now know the symbolic meaning that the Traditional Martinist Order gives to the mask, the cloak and the cordelier. Further explanations will be given about them as you progress in the teachings of our Order. However you may now make them the subject of your meditations and, beyond time and space, you will feel the initiatory significance of these three symbols.*

In addition to the mask, cloak and cordelier, there is another symbol that is of great importance to Martinists. This is the Pentacle, as it appears on the altar of your Oratory. Its precise meaning will be revealed to you over time. For now, I will say that the Pentacle represents Creation as a whole (the circle); within it are symbolized the material and spiritual worlds (two interlaced triangles). As for the black, red, and white colors found in this symbol, they represent the hierarchy of lights, another Martinist concept which will be discussed later on.

I ask you to now observe, for a few moments, the Pentacle, then close your eyes and meditate on the thoughts that inspire you. You may then continue with this ritual.

Supplicant: (Do what is asked of you. After about a minute, continue the ritual).

Master: *Supplicant, the time has now come for you to sit in silence and to allow your soul to soak up the spiritual impulses that have been given to you in this ritual. Before doing so, I suggest you meditate for a moment on what Louis-Claude de Saint-Martin, to whom all Martinists feel spiritually related, said about initiation:*

"The only initiation which I preach and seek with all the ardor of my soul is that by which we may enter into the heart of God, and make God's heart enter into us, there to form an indissoluble marriage, which will make us the friend, brother or sister, and spouse of our Divine Redeemer. There is no other mystery, to arrive at this holy initiation, than to go more and more into the depths of our being, and not let go until we can bring forth the living, vivifying root, because then all the fruit we ought to bear, according to our kind, will be produced within us and without us naturally; as we see is the case with earthly trees, because they are adherent to their own roots, and incessantly draw in their sap."

© 2014 Supreme Heptad of the Traditional Martinist Order

Supplicant: (Meditate for a moment on the words of St. Martin then continue with the ritual.)

Master: *Now, kneel on the left knee, facing the East. Place your hands on the altar, palms upward. While remaining in this position, close your eyes, and ask the Grand Architect of the Universe, with all sincerity, to give to you an influx of Wisdom, Strength and Beauty.*

Supplicant: (Do what is asked of you. When you feel moved to do so, rise and continue with the ritual.)

Master: *Supplicant, having received an influx of Wisdom, Strength and Beauty from the Grand Architect of the Universe, you are now ready for the study of the first degree of the Traditional Martinist Order. Throughout the coming months, you will receive teachings that will allow you to better know yourself and the mysteries of Creation and the Divine Plan. Gradually, your mind will open up to a new world, and your life will be transformed. Your Martinist studies will quench your thirst for Truth and provide guidance for your journey to Reintegration.*

May you ever dwell in the Eternal Light of Divine Wisdom!

Supplicant: (After meditating a few moments in silence, stand up and extinguish the candles in the opposite order than they were lit. If you do not have a permanent Oratory, then you may now break down what you were using and store the accouterments in a suitable place.)

****

We suggest that you keep a Martinist notebook that you may use to report any impressions that you receive during this ritual or in the coming hours or days.

© 2014 Supreme Heptad of the Traditional Martinist Order

FIRST DEGREE INTRODUCTORY RITUAL

COMMITMENT

I pledge on my honor and reputation, without mental reservation of any kind, never to make copies of this manuscript or any quotation or excerpt, and never to reveal the contents to anyone. Moreover, I pledge and solemnly promise never to divulge in any way, unless I am so required by the Officers of the Traditional Martinist Order who are duly qualified and able to prove it without leaving any doubt in my mind, the contents of these manuscripts, the words, symbols, and signs entrusted to me by the Traditional Martinist Order, headquartered in San Jose, California.

I pledge this of my own free will, confident that the Order has no intention contrary to the good of the State, religion, or morals. I hereby give my sacred word of honor to strictly observe this oath upon which, to that effect, I now affix my signature.

Date _____ Signature_____

Print Full Name: _____

Membership Key Number: _____

Address: _____

_____

Note: You must copy this commitment in your own handwriting on a sheet of paper and place it on the altar as indicated in the general instructions. At the required time in the ritual, you will then sign the copy that you wrote, specifying the date, your first and last name, your address, and membership key number. Immediately after the ritual, send this handwritten copy to the TMO Office at: Traditional Martinist Order, 1342 Naglee Avenue, San Jose CA 95191 USA. You may keep the manuscript of this ritual unless, for any reason, you find your membership is temporarily or permanently terminated, whether through resignation, dismissal, or nonpayment of your dues, in which case you must return this manuscript and all the other documents in your possession to the Grand Heptad of the Order as you have pledged.

© 2014 Supreme Heptad of the Traditional Martinist Order

QUOTATION

In connection with what we have shared with you concerning Martinès de Pasqually, we invite you to read an excerpt from *Treatise on the Reintegration of Beings into Their Original Estate, Virtues and Powers Both Spiritual and Divine*, a work that is of great interest to Martinist students.

Before time was, the Creator emanated spiritual beings, for Divine Glory, in Divine Immensity. These beings had to worship the Deity by fixed laws, precepts and eternal commandments. They were thus free and distinct from the creator, and we cannot deny them the free will with which they have emanated without destroying in them the faculty, the property, the spirit, and the personal virtues which have been necessary for them to operate with precision within the boundaries where they had to exert their power. That is positively within these boundaries that those first spirit beings ought to render the worship for which they have been emanated. Those first beings could not ignore, nor deny the agreements that the Creator had with them, by giving them some laws, precepts and commandments, since their emanation was founded solely upon those agreements.

The universal reconciliation was prophesied to Noah, before earth was discovered, by the spiritual sign known as a rainbow. In fact, the seven principal universal spirits appeared to him by a great sign of fire of different colors formed in a half-circle of which one end was on Mount Ararat, and the other end was on the ark. Noah contemplated this sign with great attention by thinking about its content. It was then that the dove left the ark and flew up to Mount Ararat. It then came back from that mountain with the olive branch that it dropped to Noah who understood that as an indication that deliverance was near. That branch of olive, taken by the dove in preference to any other plant, taught to humanity the fruit that they would use to anoint those marked by the Creator for the manifestation of Divine worship, as it was to be practiced among Israel and among all wise people throughout the world and throughout time.

© 2014 Supreme Heptad of the Traditional Martinist Order

Issued by the Grand Heptad of the English Speaking Jurisdiction
Of the Traditional Martinist Order
1342 Naglee Avenue, San Jose, California 95191

This monograph is the copyright of the Supreme Grand Lodge of the Rosicrucian Order AMORC under the emblems appearing on the covers which are legally protected and ipso facto protect all engraved, printed, electronic, photocopied, photographed or typed copies of its covers and contents. It is not sold but loaned to the member as a privilege of membership. Legal title, ownership and right of ownership of this monograph are and remain those of the Supreme Grand Lodge of AMORC, to which it must be returned on simple demand. All matters covered in this monograph including symbols, titles and passwords, are strictly confidential and are communicated to the member for his or her sole and exclusive information. Any other use, or attempted use, may terminate active and regular affiliation with AMORC, which is the only organization, authorized to publish this monograph.